THE

WEEKLY ENTERTAINER.

For MONDAY, September 22, 1806.

Don Gaspar Melchor de Jovellanos on the Diversions of a People.

[From Lord Holland's Life of Lope Felix de Vega Carpis.]

THE labouring class of society require diversions, but not exhibitions; the government is not called upon to divert them, but to permit them to divert themselves. For the few days, the short moments which they can devote to recreation and entertainment, they will naturally seek, and easily find amusements for themselves. Let them merely be unmolested, and protected in the enjoyment of them. A bright sky and fine weather, on a holiday, which will leave them at liberty to walk, run, throw the bar, to play at balls, coits, or skittles, or to junket, drink, dance and caper on the grass, will fill all their desires, and yield them complete gratification and contentment. At so cheap a rate may a whole people, however numerous, be delighted and amused.

How happens it then, that the majority of the people of Spain have no diversion at all? For every one who has travelled through our provinces must have made this melancholy remark. Even on the greatest festivals, instead of that boisterous merriment and noise which would bespeak the joy of the inhabitants, there reigns throughout the market-places and streets, a slothful inactivity, a gloomy stillness, which cannot be remarked without the mingled emotions of surprize and pity. The few persons who leave their houses, seemed to be driven from them by listlessness, and dragged as far as the threshold, the market, or the church-door. There, muffled in their cloaks, leaning against some corner, seated on some bench, or lounging backwards and forwards, without object, aim, or purpose, they

pass their hours, aye, I may say their whole evenings, without mirth, recreation or amusement. When you add to this picture, the dreariness and filth of the villages, the poor and slovenly dress of the inhabitants, the gloominess and silence of their air, the laziness, the want of concert and union so striking every where, who but would be astonished; who but would be afflicted by so mournful a phenomenon? This is not indeed the place to expose the errors which conspire to produce it; but whatever those errors may be, one point is clear—that they are all to be found in the laws. Without wandering from my subject, I may be permited to observe, that the chief mistake lies in the faulty police of our villages. Many magistrates are misled, by an ill-judged zeal, to suppose that the perfection of municipal government consists in the subjection of the people; they imagine that the great object of subordination is accomplished, if the inhabitants tremble at the voice of justice, and no one ventures to move, or even breathe, at the very sound of her name. Hence any mob, any noise or disturbance, is termed a riot or tumult; and every little dispute or scuffle becomes the subject of a criminal proceeding, involving in its consequences examinations and arrests, imprisonments and fines, with all the train of legal persecutions and vexations. Under such an oppressive police, the people grow dispirited and disheartened; and sacrificing their inclinations to their security, they abjure diversions, which, though public and innocent, are replete with embarrassments, and have recourse to solitude and inaction, dull and painful indeed, to their feelings, but at least unmolested by law, and unattended with danger.

The same system has occasioned numberless regulations of police, not only injurious to the liberties, but prejudicial to the welfare and prosperity of the villages, yet not less harshly or less rigorously enforced on that account. There are some places where music and ringing of bells*, others where balls and marriage suppers are prohibited. In one village the inhabitants must retire to their houses at the *curfew*, in another they must not appear in the streets without a light; they must not loiter about the corners, or stop in the porches; and in all they are subject to similar restraints and privations.

The rage for governing, in some cases, perhaps the avarice of the magistrates, has extended to the most miserable hamlets, regulations which would hardly be necessary in all the confusion of a metropolis; and the wretched husbandman who has watered the earth with the sweat of his brow, and slept on the ground throughout the week, cannot on Saturday night bawl

* There is a custom in Spanish villages of parading the streets on holiday nights with the bells taken from the mules and wethers. The rude kind of music they produce is called *concerrada*.

bawl at his will in the streets of his village, or chaunt his ballad at the door of his sweetheart.

Even the province in which I live (Asturias), remarkable for the natural cheerfulness and innocent manners of its inhabitants, is not exempt from the hardship of similar regulations. Indeed the discontent which they produce, and which I have frequently witnessed, has suggested many of these reflections on the subject. The dispersion of its population fortunately prevents that municipal police, which has been contrived for regular villages and towns; but the cottagers assemble for their diversions at a sort of wake, called romerias, or pilgrimages. And there it is that the regulations of the police pursue and molest them. Sticks, which are used more on account of the inequality of the country, than as a precaution for self-defence, are prohibited in these wakes. Men dances are forbidden; those of women must close early in the evening; and the wakes themselves, the sole diversion of these innocent and laborious villagers, must break up at the hour of evening prayer. How can they reconcile themselves with any cheerfulness to such vexatious interference? it may, indeed, be said "they bear it all." Yes, it is true, they do bear it all; but they bear it with an ill will; and who is blind to the consequences of long and reluctant submission? the state of freedom is a state of peace and cheerfulness; a state of subjection is a state of uneasiness and discontent. The former, then, is permanent and durable, the latter unstable and changeable.

All, therefore, is not accomplished when the people are quiet; they should also be contented; and it is only a heart devoid of feeling, or a head unacquainted with the principles of government, that can harbour a notion of securing the first of these objects without obtaining the second. They who disregard it, either do not see the necessary connexion between liberty and prosperity; or, if they see it, they neglect it. The error in either case is equally mischievous. For, surely, this connexion, deserves the attention of every just and mild government. A free and cheerful people are always active and laborious; and an active and vigorous people are always attentive to morals, and observant of the laws. The greater their enjoyments, the more they love the government under which they live, the better they obey it, and the more cheerfully and willingly do they contribute to its maintenance and support. The greater their enjoyments, the more they have to lose; and the more, therefore, they fear any disturbance, and the more they respect the authorities intended to repress it. Such a people feel more anxiety to enrich themselves, because they must be conscious that the increase of their pleasures will keep pace with the improvement of their fortunes. In a word, they strive more ardently

dently to better their condition, because they are certain of enjoying the fruits of their exertion. If such, then, be one of the chief objects of a good government, why is it so disregarded among us? Even public prosperity, as it is called, if it be any thing but the aggregate of individual happiness, depends upon the attainment of the object in question; for the power and strength of a state do not consist entirely in multitudes or riches, but in the moral character of its inhabitants. In point of fact, can any nation be strong, whose subjects are weak, corrupt, harsh, unfeeling, and strangers to all sentiment of public spirit and patriotism? on the other hand, a people who meet often, and in security, in public, for the purposes of diversion, must necessarily become an united and affectionate people; they can feel what a common interest is, and are consequently less likely to sacrifice it to their own personal views and individual advantage. They have a higher spirit, because they are freer; a consciousness of which improves their notions of rectitude, and exalts their sentiments of honour and courage. Every individual respects his own class in such a society because he respects himself; and he respects that of others, as the best mode of insuring respect for his own. If once the people respect the government, and the subordination established by law, they regulate their conduct by it, they grow attached to the institutions of their country, and defend them with spirit; because in so doing they are convinced that they are defending themselves. So clear is it that freedom and cheerfulness are greater enemies of disorder, than subjection and melancholy.

Let me not, however, be suspected of considering a magistracy or police, appointed to preserve the public peace, as in itself either useless or oppressive. On the contrary, it is my firm persuasion, that without such an institution, without its unremitting vigilance, neither tranquillity nor subordination can be preserved. I am well aware that license hovers on the very confines of liberty, and that some restraint must be devised to keep in those who would pass the limits. This is, indeed, the most delicate point in civil jurisprudence; and it is this, that so many injudicious magistrates mistake, by confounding vigilance with oppression. Hence at every festival, at every public diversion, or harmless amusement, they intrude upon the people the insignia of magistracy and power. To indulge by appearances, one should suppose that their aim was to build their authority on the fear of the subject, and to purchase their own convenience at the expence of the freedom and pleasure of the public. In every other view such precautions are idle. For the people never divert themselves without complete exemption from restraint in their diversion. Freedom is scared away by watchmen and patroles, constables and soldiers; and

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at the sight of staves and bayonets, harmless and timorous mirth takes the alarm, and disappears. This is surely not the method of accomplishing the purposes for which magistracy was established; whose vigilance, if I may be permitted so awful a comparison, should resemble that of the Supreme Being, should be perpetual and certain, but invisible; should be acknowledged by every body, but seen by nobody; should watch license, in order to repress it, and liberty in order to protect it. In one word, it should operate as a restraint on the bad, as a shield and protection to the good. The awful insignia of justice are otherwise the mere symbols of oppression and tyranny; and the police, in direct opposition to the views of its institution, only vexes and molest the persons whom it is bound to shelter, comfort, and protect.

Such are my ideas upon popular diversions. There is neither province nor district, town nor village, but has particular usages in its amusements, practised either habitually, or at particular periods of the year; various exercises of strength, for instance, or feats of agility; balls too, and junketings, walks, holidays, disguises, maskings, and mummeries. Whatever their diversions may be, if they are public they must be innocent. It is the duty then of the good magistrate to protect the people in these simple pastimes, to lay out and keep in order the places destined for them, to remove all obstacles, and to leave the inhabitants at full liberty to abandon themselves to their boisterous merriment, their rude but harmless effusions of joy. If he appear sometimes among them, it should be to encourage, not to intimidate them, it should be like a father, gratified at the mirth of his children; not like a tyrant, envious of the gaiety of his slaves.

In short, to return to our former remark, the people do not call upon the government to divert them, but merely to permit them to divert themselves.

CURIOUS CATERPILLAR.

To the PRINTER,

SIR,

A Very curious caterpillar found by me when a boy, at the time excited much curiosity among our naturalists here. I discovered the paper lately among some others of my late father's, a country clergyman. It is in his own writing; and if any of your ingenious readers can throw any light on it, it would be highly acceptable; as the silk was double so large and strong as that of the silk worm, and the animal the most beautiful of the kind I ever saw. The colours being so admirably

mirably contrasted in the ground, a bright green; the belts a deep black velvet, spangled with gold.

Your humble servant,

RUSTICUS.

Newton Abbot, August 24, 1806.

A Caterpillar brought me by my son John, about the middle of July, 1784, found in the road near Little Bradley, lived and fed for some days on the leaves of the scarlet strawberry, but did not taste those of the carolina, or hautbois, or pine-apple, green strawberry, (as it is called) nor the red-wood, nor alpine, all of which were frequently offered it. But observing that it fed very sparingly on even these, I offered many other sorts of plants, and remarking that it was found near an orchard, and by a mill-stream, where many willows grow, I offered it apple leaves, and many sorts of willow, but found that it would touch neither, 'till I offered it the leaves of the white willow (salix alba raii, the withy), which it eat greedily; hence I conjecture that it is one of the numerous tribe, that feeds on that species of plants, but that this confines itself to the salix alba only.

This at rest was 2 inches and ¾, but in motion extended to near 4 inches long, and about as big as a man's little finger. Its colour a deep green, but there were 11 belts of black, and like velvet, on its back, about 1-16th of an inch wide, and 4 spots of the same at the head, and 2 at the tail; each belt, except the 2 first and the last, was ornamented with 8 yellow spots (and these 2 had only 6 of those yellow spots); each of these spots had a few black bristles arising out of them, but not enough to let it be stiled a hairy caterpillar or palmer-worm; each of these spots, when a little magnified, appeared to be 4 clusters of yellow dust, arising above the black velvet.

There were a few fine silvery hairs thinly arising from other parts of the black belts, or from the green body, but if I looked directly down upon it, they escaped notice, and were only seen when held side ways.

The 4 black velvet spots at the head, and the 2 at the tail had also a yellow spot on each of them. The air-holes at the sides were in spots somewhat less than the others, and of a deeper yellow, No. 8 on each side. The first was on the third joint, and that on the last ring or joint but one.

The joints were, including the head and tail, in No. 12. The head-joint and two next had creeping or sharp horny feet; the next 2 joints were bare; the 4 next had circular claws; the next 2 were bare; and the tail had three sets of claws, but more like a fan than circular. All this is common to the whole caterpillar tribe, except perhaps as to the precise No.

When at rest it lay with its head shrunk in much in the manner of the black elephant caterpillar of the epilobium.

August 1. Begun to spin a very strong web of whitish silk.

2. The pod as big as a pidgeon's egg, pear-shaped, very tough, but so thin as to be nearly transparent with an orrifice as big as a common goose quill, at the small end.

3. The orrifice closed by a number of silk cords, begun in the inside about ⅓ down, all round, and brought together, in a point in the centre of the orrifice, leaving the outside vacant 'till it joined this umbrella as I may call it.

4. The pod changed to a chesnut colour, about the middle of May, 1785.

5. In the morning of the 9th of June, 1785, appeared a moth of exquisite beauty, with a profusion of stripes and colours, of brown, white, and scarlet; and eyes like those on a peacock's feather, very large on each of the 4 wings, somewhat like those seen on the small red butterfly; but very large and very beautiful.

From recollection, John who found it.

*Sept.*6,1796. The moth, when its wings were extended, measured 4 inches, and in length about 1½ inch; it was a female, and although the moth was laid several days near the place where it was found, she was not impregnated by a male, she laid many white eggs, (perhaps 60) as large as a large pin's head, the shells of which were hard, but they were all abortive. The silk of the pod was as strong and as large again as that of the silk worm.

Observations upon the Influence of England upon the Continent.

[From a Work, recently published, by F. GENTZ.]

TO have recourse to English gold, in order to account for political connections, the real origin of which is as clear as the light of day, is one of those ignoble arts, which a man of honour would be ashamed to employ. It may have been frequently the case that subsidies have promoted, facilitated, and kept up a war more or less, but they can never produce one. Were England able to excite one of the principal continental powers, by means of money, to undertakings which are in any respect hostile to their real interest, she must promise

mise sums large enough to change the war into a financial speculation for the power so gained over: a circumstance, the utter impossibility of which needs not to be demonstrated to any intelligent person. Subsidies are means as legitimate as soldiers, ships, and ammunition; but since wars have been waged, never have these been the object of war; and could the British government deal out guineas like pebbles, it would never find an ally, unless motives of a higher kind, unless immediate necessity, or voluntary choice, determined by other causes, had connected them, independent of all subsidiary payments.

The late war was so obviously the work of constraint and necessity, that the attempt to mislead the public opinion, by fabulous declamations respecting its origin, would have been considered as almost desperate: but what may not he attempt, who has imposed silence on his contemporaries? If, indeed, the Austrian court, after so many direct challenges to resistance, had wanted any exterior impulse, if we should be under the necessity of seeking the motives of its late resolutions in any foreign influence, it would even then be a wilful blindness, or a wilful perversion of truth, to ascribe the source of this influence to England. It was Russia, and Russia alone, that operated by her example, her animating language, her powerful military preparations, and gave the councils of the Austrian cabinet, not an unnatural impulse, which they had not felt if left to themselves, but only a more decided character, and that degree of firmness which at length overcame all scruples.

The magic of British gold had so little part in the determination of the Austrian cabinet, that, 'till the actual breaking out of the war, no direct negociation, nay, even scarcely any indirect communication, had taken place between the courts of London and Vienna. This important fact, which was previously evinced by the circumstance that no direct treaty was concluded between Great Britain and Austria, cannot yet be treated in its full extent in a work destined for the public eye. But if the secret history of the political transactions of our days should once come to light, people will perceive with astonishment, how directly contrary the French libels are to the real state of the case.

Conscious of the lameness of their attempt, the authors of these calumnies have taken another ground, in order to vindicate the favourite theme of their diatribes, the influence of English gold. They have accused individual ministers of corruption. But this accusation could at most impose only upon the people; it would never gain credit with any intelligent person in Europe; no, not even with the better informed part of their own friends and adherents. Whoever is acquainted, from personal observation, or the testimony of credible witnesses,

with the relations and character of those who, during this decisive crisis, were at the head of affairs in Russia and Austria, will not have the least hesitation to assert, that this infamous calumny will not find a place in the history of modern times, and still less be transmitted to more just posterity.

Historical Anecdotes of the Value of Money and Commodities in an early Period of English History.

THE English money, though the same names do by no means correspond with the same quantity of precious metal as formerly, has not changed so much as the money of most other countries. From the time of William the conqueror, the proportion between the pound, the shilling, and the penny, seems to have been uniformly the same as at present.

Edward III. was the first of the British kings that coined any gold; and no copper was coined by authority before James I. These pieces were not called farthings, but farthing tokens, and all people were at liberty to take or refuse them. Before the time of Edward III. gold was exchanged, like any other commodity, by its weight; and before the time of James I. copper was stamped by any other person who chose to do it.

In the year 712 and 727, an ewe and lamb were rated at 1s. Saxon money, 'till a fortnight after Easter. Between the years 900 and 1000 two hides of land, each containing about 120 acres, were sold for 100 shillings. In 1000, by King Ethelred's laws, a horse was rated at 30s. a mare, or a colt of a year old, at 20s. a mule, or young ass, at 12s. an ox at 30s. a cow at 24d. a swine at 8d. a sheep at 1s. In 1043, a quarter of wheat was sold for 60d. Hence it is computed, that in the Saxon times there was ten times less money, in proportion to commodities, than at present. Their nominal specie, therefore, being about three times higher than our's, the price of every thing, according to our present language, must be reckoned 30 times cheaper than it is now.

In the reign of Edward the conqueror, commodities were ten times cheaper than they are at present; from which we cannot but form a very high idea of the wealth and power of that king: for his revenue was 400,000l. per annum, every pound being equal to that weight of silver; consequently the whole may be estimated at one million two hundred thousand pounds of the present computation; a sum which, considering the different value of money between that period and the present, was equivalent to 12,000,000l. of modern estimation.

The most necessary commodities do not seem to have advanced their price from William the conqueror to Richard I.

The price of corn, in the reign of Henry III. was near half the price it brings in our times. Bishop Fleetwood has shown, that in the year 1240, which was in this reign, 4l. 18s. 9d. was worth about fifty pounds of our present money. About the latter end of this reign, Robert de Hay, rector of Souldern, agreed to receive 100s. to purchase to himself and his successor the annual rent of 5s. in full compensation of an acre of corn.

Butchers' meat, in the time of the great scarcity in the reign of Edward II. was, by a parliamentary ordinance, sold three times cheaper than our present market rates; poultry was somewhat lower, because, being now considered a delicacy, it has risen much beyond its proportion. The mean price of corn at this period was about half the present value, and the mean price of cattle one eighth.

In the next reign, which was that of Edward III. the most necessary commodities were in general about three or four times cheaper than they are at present.

In these times, knights, who served on horseback in the army, had two shillings a day, and a foot archer sixpence, which last would now be equal to five shillings a day. This pay has continued nearly the same nominally (only that in the time of the commonwealth the pay of the horse was advanced to 2s. 6d. and that of the foot to 1s. though it was reduced again at the restoration), but soldiers were proportionably of a better rank formerly.

Otaheitan Manner of killing their Food, and eating it, and their Customs at Meals.

THEIR method of killing such animals as are intended for food is by suffocation, stopping their mouth and nose with their hands. This done, they singe off the hair by holding the animal over a fire, and scraping it with a shell. They then cut him up with the same instrument, take out and wash the intrails, and put them into cocoa-nut shells, together with the blood. Such dogs as are designed for food are fed wholly upon vegetables; and some of our countrymen, who have tasted the flesh of that animal thus fed, have declared it to be little inferior to our English lamb.

In dressing their food, they observe the following process: first the fire is kindled by rubbing two pieces of wood together; then digging a pit, about half a foot deep, and two or three yards in circumference, they pave the bottom with large pebble-

pebble-stones, which they lay down very smooth and even, and then kindle in it a fire with dry-wood, leaves, and the husk of cocoa-nuts. They take out the embers, when the stones are sufficiently heated, and, after raking up the ashes on every side, cover the stones with a layer of cocoa-nut leaves, and wrap up the animal that is to be dressed in the leaves of the plantain. If it is a large hog they split it, and if a small one they wrap it up whole. Having placed it in the pit, and covered it with embers, they lay upon them bread-fruit and yams, which are also wrapped in the leaves of the plaintain. Over these they frequently spread the remainder of the embers, mixing among them some of the hot stones with some cocoa-nut among them, and then close up all with earth, so that the heat is kept in. The oven is kept thus closed a longer or shorter time according to the size of the meat that is dressing.

It appears strange that they should exclude women from their table, whose society among Europeans, upon that occasion, is so much desired. How a stated meal that, in all other parts, bring families and friends together, should separate them here, they never explained, any further than saying, that the men ate alone because it was right. Such, indeed, was their prejudice in favour of this custom, that they expressed their disgust, even at the visitants eating in the society of women, and of the same food. And the women were so accustomed to this sort of separation, that the Europeans could never prevail on them to partake with them at their table, when they were dining in company. When any of them have been occasionally alone with a woman, she has sometimes eaten; but not only expressed the greatest reluctance, but extorted the strongest promises of secrecy. Even brothers and sisters have their separate baskets of provisions, and separate apparatus for their meals. The women have their food separately prepared by boys kept for that purpose, and these boys deposit it in separate sheds.

Though the women were so inflexibly attached to this custom, they frequently asked our countrymen to eat with them, when they visited those with whom they were particularly acquainted at their own houses: nay, upon such occasions, they have eaten out of the same basket, and drank out of the same cup. But the elder women were offended, in the highest degree, at this liberty, and would throw away both victuals and basket, if touched by the hands of a stranger.

They usually eat under the shade of a tree; their table cloth is composed of broad canvas, spread in great abundance. If a person of rank, he is attended by a number of servants, who seat themselves around him. Before he begins his meal, he washes his mouth and hands very clean, and repeats this practice several times while he is eating. He peels off the rind of the bread fruit with his fingers and nails. He never eats apples before they are pared, which is done with a small shell. Whilst

he is eating, he frequently drinks a small quantity of salt water; he feeds himself with taking up a piece between the fingers of one hand, and bringing with it as much salt water as he can contain in the hollow of his palm.

When he dines on flesh a piece of bamboo is thrown him to serve as a knife; having split it transversely with his nail, it becomes fit for use, and with this he divides the flesh. He crams a great quantity into his mouth at a time, and ends his repast by sipping some bread-fruit, powdered, and mixed with salt water, 'till it is brought to the consistency of an unbaked custard.

Some of the higher rank are fed by women, and such is their aversion to feeding themselves, that one of the chiefs, on a visit on board an European vessel, would have gone without his dinner, if one of the servants had not fed him. They make three meals a day when at home, and nothing pleases them more than to observe a stranger eat with a good appetite; besides, every one endeavours to procure abundance for the stranger, even though he should go himself with an hungry belly. In fact they are ready to divide their provision with those who have not any to eat.

They never suffer a fly to touch their food if they can help it, and should they find one dead in their puddings, or any of their provisions, which sometimes cannot be avoided, they throw it to the hogs; hence they all carry fly-flaps; these are usually made of feathers, and fixed to a handle of wood, ten or twelve inches long. Whenever a person enters a house, or approaches a place where provisions are preparing, this is the first thing they offer.

When the provisions are served up, the boys attend to fan away the flies, with these fly-flaps, nothing being more offensive, than that a fly should get into their mouths; and their aversion to touch them with their hands is such, that should a dead fly be found on any part of their body, they will go instantly to the river and wash themselves.

PERDIX.

DESCRIPTION *of the* SPANISH COLONY *of* CARACCAS.

THIS colony, the present scene of Miranda's expedition, is divided into the provinces of Venezuela, Maracaibo, Varinas, Guiana, Cumana, and the isle of Margarita. The mountains of Caraccas are covered with wood fit for ship-building, and for every other purpose; and they contain some gold mines, though of little value, which were at one time worked, but have been long since abandoned. There is a copper mine in the province of Venezuela, from which a small quantity of excellent

excellent copper is annually extracted. It is used by the planters in their sugar-works, in preference to iron, on account of its cheapness. The pearl-fishery at the isle of Margarita, which first attracted the Spaniards to this coast, has been long since abandoned; and it is said that pearls are no longer to be found there. Bay salt is gathered in great abundance, and of excellent quality, in many places along the coast of Venezuela. Near Araya there is a mine of rock salt, which might be worked to great advantage were it not for the royal monopoly which prevents any one from trading in salt except the king. Agriculture is at a low ebb in Caraccas.

Since the revolt of the blacks in St. Domingo, the importation of slaves into Caraccas has been prohibited, for religious scruples have prevented the Spaniards from engaging in the slave trade; but by means of casuistry and subterfuge, they have reconciled their consciences to the lawfulness of purchasing slaves, when brought by other nations. From 1791 to 1804, not a single negro was brought into Caraccas; but in 1804, permission was granted to two merchants to import each, 1500 negroes into the colony.

There is no branch of cultivation to which such attention is paid in Caraccas, as that of cacao. The cultivation of indigo was not introduced into Caraccas 'till 1774, and it has since prospered exceedingly. Cotton began to be attended to in Caraccas as an object of exportation in 1782, and the cultivation of it is now considerably extended. Coffee was neglected as an object of commerce in Caraccas 'till 1784. During the late war, many cacao and indigo plantations were given up, and converted into plantations of coffee. But the whole produce of Caraccas for exportation, in this article, does not yet exceed a million of pounds. It is reckoned, that the coffee plantations of Caraccas, give two pounds of coffee for every square foot. The whole of the sugar raised in Caracccas is consumed within the colony, no people being so fond of sweetmeats, or use such quantities of sugar in their food as the Spaniards. It is calculated, that in the province of Venezuela alone, they consume 40,000 cwt. of cacao a-year, and a much greater quantity of sugar. Tobacco, being an article of royal monopoly, is cultivated in Caraccas as in every other part of Spanish America, on account of the king. In addition to these branches of commerce, may be mentioned, the immense herds of oxen, horses, sheep, mules, and deer, which are dispersed over the plains and vallies of Caraccas. The number of oxen is estimated at not less than 1,200,000, the horses at 180,000, and the mules at 90,000.

Caraccas, the seat of government, and the capital of the colony, has a population of more than 40,000 souls, and enjoys an elevated situation, a temperate climate, and a salubrious air.

During

During the rainy season, Fahrenheit's thermometer varies from 76° to 59°; and during the dry season, from 85° to 69°. Guayra, the sea-port of Caraccas, is at the distance of five leagues, and is much less healthy than that city; its population is about 6000 souls.

The province of Cumana is extremely fertile. Cumana and Barcelona, its principal sea-ports, are unhealthy, from the badness and inattention of the police, but this evil might easily be remedied. Cumana has a population of 21,000, and Barcelona a population of 14,000 souls.

The following are the exports of Caraccas, for three years, from 1793 to 1796, and from 1797 to 1800, inclusive. The difference shews that either the exports of the colony have been reduced to one half by the war with England, or that the contraband exportation has been greatly increased in the latter period.

	Exports from 1793 to 96.		*Exports from* 1797 to 1800.
Cacao	367,819	cwt.	239,162
Indigo	2,955,963	lb.	793,210
Cotton	1,498,332	lb.	2,834,254
Coffee	1,325,584	lb.	1,536,967

In 1796, the whole value of the imports from Spain to Caraccas was estimated at 3,118,811½ dollars, and the import duties came to 281,052 dollars. The exports to the mother country are rated in the custom-house books at no more than 2,098,316 dollars, and the export duties at 138,052 dollars, many vessels having sailed without their cargoes, in consequence of the alarm of a war with England.

There has been a contraband trade upon this coast, ever since the colony had any commodities to offer strangers in return for their goods. Before the year 1791, the French colony of St. Domingo had the greatest share of this trade. It is divided, at present, between Jamaica, Curacoa, and Trinidad. Before the breaking out of the war in 1796, between England and Spain, it amounted to 750,000 dollars annually.

ANCIENT SILVER COINS.

FIVE hundred and seventy-four silver coins have lately been discovered in the neighbourhood of Cartmel, by two labourers employed in getting stones, on an estate belonging to Lord George Henry Cavendish. They were enclosed in an unglazed earthen pot, and are the coins of the

following emperors and distinguished personages of the Roman empire:—

A. D. 140 Antonius Pius, Marcus Aurelius, Septimus Severus, Julia, the wife of Severus, Septimus Geta, Caracalla and his wife, Plautilla, Opelius Macrinus, Elagaballus, Julia Cornelia Paula, the wife of Elagaballus, Julia Soerricus the mother of Elagaballus, and Julia Moesa, grandmother of Elagaballus; Alexander Severus, Julia Mammoea, mother of Alexander; Salbarbia Orbiana Augusta, wife of Alexander, Verus Maximinus, Coelius Balbinus, Georgianus III. Julius Phillipus, Maria Oracilla Severa, the wife of Phillip, Irajanus Decius Herennia Etruscilla, Aug. Gallus and Volusianus his son, conjointly emperors, in A. D. 252.

The coins are all in a state of high preservation, and are now in the possession of Lord Cavendish. The earthen vase was broken to pieces before its contents were discovered.

An ANECDOTE.

AS an example of that habitual assent and complaisance which a life spent at court is apt to inspire, the following anecdote of the late Dr. Gisborne has been frequently told in the metropolis. One of the princesses being ill, and Dr. Gisborne in attendance, her royal highness enquired of the doctor, whether she might not be permitted to indulge in the use of a little ice-cream, as she thought it would greatly refresh her. Dr. Gisborne, who never contradicted his royal patients, answered "that he entirely agreed with her royal highness:" and the ice was accordingly provided. His majesty, with that amiable anxiety which he always feels on the slightest illness of any part of his family, visiting the chamber of the princess from time to time, and observing the glass with some of the ice still remaining in it, seemed alarmed, on the supposition that it might be improper; but her royal highness assured him that she had the doctor's permission for what she had done. His majesty, thinking this a very unusual practice, ordered the doctor into his presence, and observing to him that he had never heard of ice being recommended in such cases before, expressed his apprehension that it was upon a new system. The doctor seemed at first a little confounded; but quickly recovering himself, replied, "Oh, no, please your majesty, it may be allowed, provided it be taken warm." "Oh, well, well, doctor, very well, very well; warm ice, warm ice." His majesty seemed to be much entertained, and for some time afterwards always took the opportunity of asking those he was accustomed to meet, "whether they had heard of Dr. Gisborne's new system of prescribing warm ice."

SIR

SIR STEPHEN FOX.

THIS gentleman was the grandfather of the right hon. Charles James Fox. He was the son of a private family in Wiltshire, but raised himself by the most laudable of means, that of merit. He enjoyed many lucrative situations during the reigns of Charles 2d, James the 2d, and William and Mary. Sir Stephen made a noble use of his fortune; he rebuilt the church of Farley, his native place; he built an hospital for six women and six men, endowed it with 188l. a year; he founded a charity school; he also built the church of Culford, in Suffolk; and pewed the cathedral of Salisbury. But his greatest act, the founding of Chelsea Hospital, which he first projected, and contributed 18,000l. towards the carrying on; alleging, that he could not bear to see the common soldiers, who had spent their strength in our service, beg at our doors. Sir Stephen married his second wife in 1703, when he was 76 years of age, and had by her two sons: Stephen, the first Lord Ilchester, and Henry, the first Lord Holland. His happiness continued to his last moment; for he died, without experiencing the usual infirmities of 89, in October, 1716.

COFFEE.

COFFEE is a native of Arabia, supposed by some to have been the chief ingredient of the old Lacedemonian broth. The use of this berry was not known in England 'till the year 1657, at which time Mr. Daniel Edwards, a Turkey merchant, on his return from Smyrna to London, brought with him one Pasque Rosee, a Greek of Ragusa, who was used to prepare this liquor for his master every morning, who, by the way, never wanted company. The merchant, in order to get rid of such a crowd of visitants, ordered his Greek to open a coffee-house, which he did in St. Michael's Alley, in Cornhill, which was the first coffee-house erected in London.

TO RENDER CUCUMBERS WHOLESOME.

SLICE cucumbers into a basin of cold spring water, and it will not only make them eat by far more crisp and fine, but will also render them much more wholesome, and effectually prevent their rising in the stomach. The water will completely extract and take away the pernicious juice of the cucumber, which is the principal cause of their so often disagreeing with the stomach.

HINDOOS.

THE Hindoo, compared with the English, in respect of food and personal habits, doubtless excels him much in cleanliness and purity; but that these qualities extend so far as to affect very materially the mind, may be doubted. The innocent Hindoo, when the cruelty and indecency of his religious rites are brought into the investigation, sinks far below the British character; and the degrading superstition of India must inevitably produce the worst effects on the mind enslaved by it. We may, in fact, ascribe to this superstition most of the evils of this country: it is this which has prevented the natives from making a common cause against invaders; and as long as this prevails, the Hindoo must be subject to the powers that are enlightened. Is it therefore, politically speaking, prudent to undermine this superstition, to overturn the temples of the idol gods, and to introduce Christianity into the system of the India government? The question is curious, and is connected with another, which is surrounded with difficulties, namely, on the mode of introducing Christianity, whether by the silent arts of persuasion, or by establishing it as the Hindoo worship, with appropriate temples, and appropriate priests.

DREADFUL EARTHQUAKE.

IN the year 1782, the 2d of October, the island of Jamaica was visited by a most furious hurricane, which extended its rage to almost all the other islands; it was attended with frequent and violent shocks of earthquake; a sudden and very extraordinary elevation of the sea broke in upon, and overwhelmed the town of Savanna le Mer, and on its retreat swept every thing away, so as not to leave the smallest vestige of man, beast, or house behind. The wretched inhabitants, who had fled in time, and escaped the ravages of this wonderful phenomenon, on their return beheld nothing but complete ruin and desolation. Every part of the island felt the effects of this convulsion of nature, though in a less degree. Much, however, to the credit of the merchants, a very liberal subscription was raised for the unfortunate sufferers.

The squadron, which had sailed from Port Royal, with the trade for Europe, under Rear-admiral Rowley, shared in the dreadful calamity; several ships having foundered, and every soul on board perished. Others were dismasted, and experienced the severest distress from this dreadful conflict in the elements.

Answer, by H. Stoneman, of Exeter, to T. Scadding's Anagram, inserted July 28.

THREAD, if rightly you transpose,
DEARTH it quickly will disclose;
Subtract the *R*, then if I'm right,
DEATH will quickly come in sight.

☞ The like answers have been received from William Varcoe, of Mevagissey; J. A. Dyer, of Taunton; P. C. of Dean Prior; J. Lewis, of Poole; J. Woodman, jun. of North Curry; B. Belcher, of Stonehouse; W. D. Champion, of Bridgewater; Thomas Coumbe, of St. German's; W. Mann, and W. Bickham, of Ashburton; Castor, of Marazion; Rusticus, of Awliscombe; J. Matthews, and J. Jarvis, of Dartmouth; J. Ryan, of Stonehouse; J. Whittle, of Upway; a private in the North Cornwall volunteers; Sophia, of Modbury; and J. Whitnell, of Ashcott.

Answer, by J. Woodman, Jun. of North Curry, to T. Rutger's Charade inserted July 28.

BY your charade I will engage
The whole you mean is EQUIPAGE.

☞ We have received similar answers from W. D. of Bristol; P. Gove, of Exeter; W. D. C. of Bridgewater; J. A. Dyer, of Taunton; Rusticus, of Awliscombe; J. Ryan, and B. Belcher; J. Whitnell, of Ashcott; and W. Mann, of Ashburton.

An ANAGRAM, *by M. P. M. of Marazion.*

IF you a messenger transpose,
To hinder, gents. you'll soon disclose.

A REBUS, *by W. Mann, of Ashburton.*

THREE-SIXTHS of what the martial ranks
Let fly, with vengeance, on the flanks
And centre of the foe;
Two-thirds of what doth from within
The martial flank and center thin
By many a fatal blow.
Lo! pirate-like, upon the sea,
My last oft makes the weak its prey,
Four-ninths take from the same;
Then all together these combine,
What I am then you will define,
And glory in the name.

A REBUS, *by J. Whittle, of Upway.*

A Fruit of most delicious taste;
An animal of noble race;
The son of Butes you will explain,
Who was by fam'd Hercules slain;
A bird of prey that's seen in air;
One of the muses pray declare;
My last, ye gents aright unfold,
'Tis what in news too oft is told:
These six arrange, and rightly frame,
A Jewish coin you'll surely name.

POETRY.

SATURDAY NIGHT.

By a JOURNEYMAN MECHANIC.

NOW, wife and children, let's be gay,
My work is done, and here's the pay.
'Twas hard to earn, but never mind it,
Hope rear'd the sheaf, and peace shall bind it.

Six days I've toil'd, and now we meet
To share the welcome weekly treat
Of toast and tea, of rest and joy,
Which gain'd by labour cannot cloy.

Come, ye who form my dear fire-side,
My care, my comfort, and my pride;
Come now, and let us close the night,
In harmless sports of fond delight.

To morrow's dawn brings blessed peace,
And each domestic joy's increase,
To him who honestly maintains
That course of life which Heaven ordains.

'Tween rich and poor, the difference what?
In working, or in working not.
Why then on Sunday we're as great
As those who own a vast estate.

For, on to-morrow's happy day,
We shall work less, perhaps, than they:
And tho' no dainties I afford,
What's sweet and clean will grace my board.

For which, and ev'ry blessing giv'n,
Thankful we'll bow the knee to Heav'n;
In God's own house our voices raise,
With grateful notes of prayer and praise.

These duties will not interfere,
Or cloud my brow with thoughts severe,
But still leave time enough to spend,
To take a walk, or see a friend.

Sweet's the tranquillity of heart;
Which public worship does impart;
And sweet's the field, and sweet's the road,
To him whose conscience bears no load.

Thus shall the day, as God design'd,
Promote my health, unbend my mind.
On Monday morning, free from pain,
Cheerful I'll go to work again.

Our life is but a lengthen'd week,
Thro' which, with toil, for rest we seek;
And he whose labour well is past
A joyful sabbath finds at last.

T. RAMSNED.

For the WEEKLY ENTERTAINER.

M A R Y.

WHY droops the rose amid the genial spring?
Why pines the lily, hapless and forlorn?
Where is the odour that each briar breathes,
And where the blossoms of the May's first thorn?

Why sinks the primrose on its mossy bed?
Why pale and sickly is the vi'let's blue?
Where is the brightness of the tulip's cheek?
And where the magic of the daisy's hue?

Why heaves my bosom with incessant sighs?
Why o'er my cheeks do roll the briny tear?
Why from my heart is ev'ry comfort flown?
Why sinks my soul a sacrifice to care?

Why do I seek the solitary grove?
Why hang dejected o'er meand'ring streams?
'Tis there that fancy paints the form I love,
And soothes my sorrows in delusive dreams.

'Tis there, enraptur'd on her form I've gaz'd,
The form of her I lov'd so true—so long;
Transported there to hear, in accents mild,
The soft confession of her falt'ring tongue.

'Tis there her converse often I've enjoy'd;
'Tis there her hand, her heart, her soul—she gave.
Oh! bar'brous death! to crop the sacred prize,
And snatch my Mary to an early grave.

Her soul was gentle as the breath of morn;
Virtue was her's, and truth the maid inspir'd;
Her mind was placid, as her soul serene,
Moulded for love, and form'd to be admir'd.

My anxious soul shall hail the joyful time,
When friendly death shall loose the cumbrous clay;
When this frail body shall to dust dissolve,
To live with Mary in celestial day.

Camborne, Cornwall. J. B.

For the WEEKLY ENTERTAINER.

FRAGMENT.

OF all the ills that mar the joys of life,
Ye gods! preserve me from a learned wife!
Peter has one!—And Oh! be death my fate!
Rather than Peter's miserable state.
No household cares her grave attention claim;
Pies, puddings, pickles,—all give way to fame.
Two squalling brats in vain their lungs exert,
And roll neglected in a scene of dirt;
Deaf to their cries, she treads poetic ground,
And hears alone the lyre's harmonious sound;
Peter, poor soul! in vain! attempts to speak;
She scolds in Latin, and commands in Greek.

EDWIN.